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R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11 3, 4.

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No. September, 1902. 9.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1902.

9.

QUESTIONS OF THE HOUR.

THE MOTIVE POWER IN MISSION WORK.

Rev. J. R. Latimer, Rose Point, Pa.

"The love of Christ constraineth us."—2 Cor. 5:14.

"Necessity is laid upon me; for woe is unto me if I preach not the gospel."—1 Cor. 9:16 (R. V.).

"The love of Christ constraineth us." Thus Paul sets forth the grand motive power of his Christian life, of *the Christian Life. The love of Christ.* This may mean: 1. Christ's love to us. 2. Our love to Christ. 3. His love for mankind, manifesting itself *in us and through us.* (See Phil. 1:8.) The first is undoubtedly the primary meaning in this passage. But the second and third are included in it, because the first leads to and produces them.

If we love Christ it is because He first loved us. When we come to realize His love for us, our hearts must, and will, go out to Him. More, we will then begin to *love*—to love God, to love men, to love *all* men, fallen, sinful men; not with the love of complacency, but with the love of benevolence, or the love of pity, of compassion, because of their miserable condition by reason of sin. Hence John tells us, "We love, because He first loved us." (R. V.) This will lead us not merely to a *professed* devotion to Christ, but to a *practical* devotion, that will manifest it-

self in earnest effort for the moral and spiritual uplifting, and salvation of a lost world.

It was so with Paul. When he was brought under the power of Christ's love, made to experience it, it changed the whole current of his life, henceforth controlled all his activities and energies, and fixed the direction of their exercise. He says it "constraineth," and Alford says "a better word (in the Greek) could not be found." He also says that "it limits us to one great end and prohibits our taking into consideration any others." Dr. Chas. Hodge says, "It (the love of Christ) is the governing influence that controls the life." Also, "The great question is What constitutes a Christian? It is being so constrained by a sense of the love of our divine Lord to us, that we consecrate our lives to Him." "Christ's love left him (Paul) no choice as to what he should live for, brought him under the control of an irresistible, yet most gracious necessity, hedged him in on the right hand, and on the left, controlled him with a constancy like that with which the great forces of the universe rule the planets, and determine the orbit in which every one of them must move."

The love of Christ apprehended, realized, experienced by Paul, first made him a Christian, then a preacher of the gospel, a missionary. He could no longer be a persecutor, or injurious to any. He

must now do good to men, seek their highest happiness and welfare. Hence he says in 1 Cor. 9:16: "Necessity is laid upon me; for woe," etc. These two passages (2 Cor. 5:14, 1 Cor. 9:16), while separated far in Paul's letters to the Corinthians, yet were closely connected in his life and experience. "The love of Christ constraineth me. It shuts me up to one thing, one work, and that is to preach the gospel, to labor for the salvation of sinners. It will not allow me to do anything else. I must make known the good news, the glad tidings of a Saviour given," etc.

Love is the secret, the motive power, in all genuine Christian activities, in true missionary work. The source of all is Christ's love. This, as we have seen, begets in us love to Christ, then love to the perishing about us. When once a man or woman has actually come under the power of Christ's love, henceforward that man or woman will have very different feelings toward mankind. They will no longer be *self-centred*, but (if I may coin a word) *mankind-centred*, *Christ-centred*. Their world will no longer be the little, narrow, contracted world of self, but the wide, wide world of suffering, sinning humanity. The chief question with them now will be, not how can I amass wealth, or gain social distinction, or political preferment, etc., but how do good, how make the world a little better, how lead some soul to Christ, how aid in the work of the world's regeneration, how make the most of my life and talents, and means, for the glory of Christ? Now they look out over the world, like the Master on Jerusalem, with tearful eyes and sorrowing heart, because of its blindness to its chief interests. Thenceforth they confess themselves debtors to all men. Thus Paul, Rom. 1:14. A debtor. What's that? One who owes something to some one, who is under obligation to another. Who's the debtor?

Paul, the Christian. Whom does he owe? *All men*, Greek and Jew, wise and unwise, men of all nations and colors, etc. What does he owe them? Love, like that of Jesus Christ, instruction in the gospel of the Son of God, all he can do to save them. How did he become their debtor? By the love of Christ bestowed on him, by his being made possessor of the grace of God, of the unsearchable riches of Christ, and being made Christ's steward, Christ's messenger. It is a debt of love. As Christ has loved him, so he owes to all men a similar love. Christ did not love Paul, does not love any merely to put them under obligation to love Him, but to love all men as well. All Christians are in this debt. How pay it? Paul paid it by preaching the gospel wherever and whenever he could get a hearing. Some are called to pay it in that way; others by using their means for the support of the work; and all Christians, by personal effort, as opportunity offers, to reach the unsaved and point them to Christ. Love thus feels itself a debtor not only to Christ, but to all it can reach by means within its grasp.

Love, Christian love, the product of Christ's love to us, is the greatest, the mightiest thing in the world. "Now abideth faith, hope, love; but the greatest of these is love." "Love is strong as death; jealousy is cruel as the grave. The flashes thereof are flashes of fire, a very flame of the Lord. Many waters cannot quench love. Neither can the floods drain it. If a man would give all the substance of his house for love, he would utterly be condemned." (R. V.) Song 8:6, 7.

Love leads to the best and greatest works. Love secured the atonement (John 3:16). Love formulated the plan. Love carried it into effect. Love brought the Son of God into our world, incarnate, in the deepest humiliation. Love impelled

Him in all He did while here, in preaching, and teaching, and doing good, in suffering, and dying. Love issued the Great Commission, Matt. 28:19, 20. Love sent out the apostles and provided through the organization of the Church and the ministry of the Word, that the work should go on to its completion in that glad day, yet future, that the Seer of Patmos saw in apocalyptic vision, when all round the world, following the sun in its course, shall be heard, not the morning drum beat of nations still in rebellion against their divine Lord, but the welcome, the joyful sound of the angel voice proclaiming, "The kingdom of the world is become our Lord's and His Christ's." (I give the literal rendering of what is now considered the best Greek text of this passage. How suggestive of deliverance from Satan's usurpation, etc.) Now as love was the one grand motive in the divine mind in providing redemption, so love of the same kind must proclaim it to all men, carry the glad tidings to all peoples. It alone will open wide the treasures of God's people and bring from them in abundance the gold, the money needed to do the work; the frankincense and myrrh of lives devoted to God, men and women giving themselves a living sacrifice to Jesus Christ, ready for any service to which He may call them. The love of Christ only can accomplish such results. A writer in the *Missionary Review* for June says that the motive of foreign missionary endeavor is "pure love—love of God shed abroad in the heart running out over all the race. * * * It is the antithesis of ordinary human motives. It is the gospel ideal of springs of action." He then quotes Lu. 14:12-14, as expressing the gospel idea, and then adds that the heavenly basis of action is "Do good thus and so to these others because they cannot do anything for thee. * * *

Only a heavenly soul can understand the heavenly principles and love it."

What we are willing to do for Jesus Christ by obeying His law, by personal service, by giving of our means in *His appointed way* is the evidence and measure of our love to Him. If it's little we are willing to do, it's little we love. If we long to do all we can for Him and in His way, and we feel like Paul, "Woe is unto me if I do not then labor for Him," it means we love Him much. A few months ago Mrs. Foster, known in New York City as "the Angel of the Tombs," because of her devoted, self-sacrificing work for the poor creatures (and specially the women) who were imprisoned there, lost her life in the burning of the Park Avenue Hotel. A poor unfortunate Italian girl whom Mrs. Foster had greatly helped wanted to do something to show her love to her departed friend. She went to the matron of the Criminal Court Building and made known her wish. Pointing to her old, soiled hat she said, "I haven't got much money. If I had I'd get a better hat. But I've got a quarter. Do you suppose if I bought 25 cents worth of flowers they'd take them?" The matron thought they would, but advised her to keep the money for herself. She replied emphatically, "No, I won't. She was my friend." And she did so. Her love was strong. It would not be repressed. Self was put out of sight and mind. She had just one thought, and that was to do all she could to show her love to that dear, departed friend. It was little, compared by the arithmetic of business, but when compared by the arithmetic of love, how vast its value. She gave her "all." So, reader, if you truly love Jesus, self will be forgotten, and your one thought will be, "What and how much can I do for Him?" No sacrifice will seem too great. You will hold all at His disposal. You will not need to be re-

mind of, and urged to, your duty to Him. Money for His work will not have to be wrung from you by means of fairs and festivals, etc. It will not require ice cream or strawberries and cream suppers, or any of these worldly methods to open your purse for your best Friend. I do not think you will want to use such methods.

If we love Jesus, we will obey Him. See John 14:15, 21, 23; 15:10, 14; 1 John 5:3. One of His commandments is "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. If we truly love Him, we will do all we can to obey this precept and to help on the great work. We will feel as Peter and John before the Jewish Sanhedrim, that we must obey God, whatever the cost.

Measured by our missionary activities, how little we love Christ, how little we compassionate the perishing! Why is it so hard to get money to do the Lord's work? Why must people be constantly reminded of their duty in this (and in all other departments of the Christian life) and urged, and urged; and exhorted and exhorted, to it? Because of lack of love to Christ. This ought not to be. Drummond says, "Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character—the Christ-like nature in its fullest development." If that be true, there will be no need of our being urged on to duty, or fairs and festivals and socials, etc., to call love into exercise, and secure its expression. Imagine Jesus Christ, when on earth, having to be urged and exhorted to do His work, or having to resort to church fairs and suppers, etc., to call out the expressions of His love. Imagine those early Christians at Jerusalem with Barnabas at their head, saying, "Come, now, let's have an ice cream supper, or a poverty social, to raise money for these poor brethren." Imagine Paul ad-

vising the Corinthian Christians to have a church fair or festival some time during the week and in this way to lay by them in store as the Lord had prospered them. But it is too painful, so I forbear.

Another has said, "The test of religion, the final test of religion, is not religiousness, but Love." I say the final test of religion at that great day is not religiousness, but Love; not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life. Sins of commission in that awful indictment are not even referred to. By what we have not done, *by sins of omission*, we are judged. It could not be otherwise. For the withholding of love is the negative of the spirit of Christ, the proof that one never knew Him, that for us He lived in vain. It means that He suggested nothing in all our thoughts; that He inspired nothing in all our lives; that we were not once near enough to Him to be seized with the spell of His compassion for the world. It means that—

"I lived for myself, I thought for myself,
For myself, and none beside—
Just as if Jesus had never lived,
As if He had never died!"

How develop this power in our hearts and lives? By studying Christ's love to us, and by putting what we learn into practice. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that we through His poverty might be rich." 2 Cor. 8:9. This is what Paul used as a means to develop and strengthen the love of the Christians at Corinth, and call it into active exercise in liberal giving. Reader, place yourself in the current of Christ's love, that you may become charged and thrilled with its wonderful magnetic influence. Then this will be the

constraining power, the impelling force in every duty of the Christian life. Then you will give for the support of the Lord's work, toward the gospel, to every human being, not occasionally, not on mere impulse, but regularly, methodically, systematically, willingly, gladly, as a matter of *Love's Necessity*.

Keep your Sabbaths free for earnest reading. Burn up the Sunday newspaper. It is an indefensible, intolerable curse. It exists simply and solely to swell the income of wealthy and greedy newspaper proprietors. A Christian ought to be ashamed to have it in his house.

Is not a man sufficiently secularized by six days' contact with the world, without dipping his mind on Sabbath morning once more into the muddy stream in which he has dipped himself on the preceding six days? What can be expected of a Christian in public worship who comes to church with a newspaper stuffed into his mind? He is cold as a clod to the touch of the preachers, and lowers the spiritual temperature of the entire congregation.

William E. Gladstone was an ideal worshipper in God's house. He concentrated all his great powers upon the sermon. He was interested because he was informed. He was informed because throughout life he had made diligent use of his Sabbaths. He declared in old age that he would not have lived so long had he not always kept his Sabbaths quite apart from his political life. It was pure refreshment to him to turn to holier things on that day. It enabled him to learn more of religious subjects than perhaps any other layman of our century. It gave him that firm and splendid ground which ennobled and hallowed all his actions. "Go thou and do likewise."

—*Charles E. Jefferson, D.D.*

We have yet to demonstrate to the world the power of a spiritual church. In fact we have yet to *show* to the world a truly spiritual church. A church of 1,000 members, every one of whom was spiritual in the New Testament sense, could shake a continent.—*Bishop Thoburn.*

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—*Canon Farrar.*

"No one can live his best unless he sometimes climbs a high hill and gets the exhilaration of a wide view. Missions give that wide view to a church, and without an interest in missions a church is certain to settle down into a dull and fruitless routine."

Another day when we were revising 1 John 3: 18, "My little children, let us not love in word, neither with the tongue; but in deed and truth," Lomai asked me to read it again, and then said, "That is the very truth. If all men did that, they would truly worship God." On another occasion after trying in vain to turn one of Paul's speeches into intelligible Tannese, I said to Lomai, "Do you think the people will understand that, Lomai?" He answered very dubiously, "I don't know; not many people speak like Paul, he had a very strong mouth."—*Rev. Frank Paton.*

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—August 19, 1902, Miss Maggie B. Edgar, who spent her vacation in Ireland, wrote from London that she was then on her way to Syria, and expected to be in Latakia about the 6th or 7th of September. She says: "I have had a most pleasant summer in spite of very unseasonable weather, and the rest has done me much good."

girls. The mother of the girl that made so much fuss when she joined the church was delighted and said to me, "No matter what happens to me, never with my consent will my girl leave school until she finishes." It was a change from the frenzied woman who was ready for anything scarcely two months ago. I said, "You know that your daughter is a Christian and we will expect to see her at church on Sabbath." She said, "I will never



GIRLS' SCHOOL, SUADIA.

SUADIA.—The following letter from Miss Cunningham, dated July 10, will be read with interest:

We have closed the schools here for the summer vacation. We had a public examination for the girls to which only the parents were specially invited. I was very glad that they were invited, as they showed so much pleasure in listening to their

ask her to do any work on Sabbath; she can come and spend the whole day with you, if she likes." They all came on Sabbath, although they live more than an hour away. After the church service was over I made dinner for them, as they had eaten nothing since early morning, and they stayed for our little prayer meeting, in which they all took part. I think it

will be a good thing to have them take dinner every Sabbath and then they can spend the Sabbath here. I asked them if they would not like to teach their little brothers and sisters at home, and promised that if they did, that both those who taught and those who learned should get a prize. Perhaps in this way we might be able to have schools among the Fellaheen. The girls were delighted with the proposal. What it will amount to remains to be seen; at least it will accustom them to the thought of having a school taught by one of themselves.

I inclose a picture of the school, which may be interesting to many, and one of our Fellaheen converts in Suadia from the girls' school. You will notice the fine strong face of Zaniob, the one that is standing between the two who are sitting. The one with the dog has been engaged to be married for two years. I do not know whether she will be married this year or not. Both her elder brothers went into the army two weeks ago, and the father is in exile on account of a robbery. They are a very powerful family, as the mother said; all of them strong men, able to hold their own. Gussoon has also a will of her own, as you will see from the picture. She is holding the dog. Mrs. Dodds took the pictures, which are excellent.

We have had all the services well attended all year and there is no falling off.

Rev. J. Boggs Dodds also wrote from Kessab as follows on July 8:

It will be very difficult for me to give you an idea of our work for the past few weeks, partly because I have been so busy and partly because commonplaces must happen although they move rapidly.

Owing to the illness of our second son, Torrence, and because of the need of Mrs. Dodds getting away from Suadia, I brought the family up to Kessab May 1.



FELLAHIE CONVERTS, SUADIA.

Since that time I have been up here once a week. We are glad to see that this mountain climate has benefited both Mrs. Dodds and Torrence. My wife had given a little too much strength to pictures and articles connected with them, for the best interests of health in such a trying climate as is ours.

Our schools were closed July 3. The occasion was quite an event in the history of Suadia. That day the parents of the girls and a goodly number of others gathered for the examination in the girls' school. As you might expect, the closing examination of a school is but an ordinary affair. True, but then, it is always extraordinary to those immediately concerned. Like a few other things, it is not likely to occur more than once in the lifetime of a pupil.

To us this examination had some very touching and unusually interesting features. Not long since, I wrote you about the little excitement raised by the parents

of one little girl who was baptized into Christ at our last communion. Also I wrote of Gussoon, whose brother and family threatened her so terribly because she joined the Church. The mothers of both these girls were present, having become reconciled and having shown a desire to make amends for their unseemly behavior. They seemed to be quite proud of their daughters, and wanted a place for them in school next year.

The Thursday evening before, June 26, being the date set for King Edward's coronation, the people of Suadia, to the number of about three hundred, gathered to congratulate Miss Cunningham, and to enjoy a variety of magic lantern views, of which one interesting series exhibited the royal families of Europe. Other views, such as scenes from the "Pilgrims' Progress," afforded fine opportunity to give the large gathering some good gospel talk, which was improved by Miss Cunningham, while the slides were being passed through the lantern. Owing to this recent gathering, it was deemed prudent to send the girls home with their parents on Thursday. Thus another year closed upon the girls' school. It has been a time of faithful seed-sowing, as testified by the very satisfactory showing of the girls in answer to questions given at random from the Catechisms, Bible, Psalter and various branches of secular studies.

The examination of the boys' school was really private, held on July 2; private, because that owing to the intention of giving a "public night" on the evening of July 3, we did not deem it wise to ask the people in this very busy harvest season to come both during the day and during the evening. The examination of these boys showed that good work had been done by both teachers and pupils during the year. During the past year our school had been more thoroughly graded than at any other

time since our coming, and the advantages were apparent. As usual, the course of study has in it a large percentage of religious instruction.

Active preparations for the "public night" occupied our time for two days, more or less. The grounds were beautifully ornamented with flowers in abundance, Chinese lanterns and transparencies. More than six hundred persons of all classes thronged the grounds as darkness fell. The gentle breeze made it cool enough for comfort. As the stars came out, the crowds came pouring in, until our yard was full. At the appointed hour we began our exercises by Teacher Hanna Domat reading the 100th Psalm, which was sung with much enthusiasm. You will remember that our schools have many former pupils among heads of families who never became Protestants. Many of these could sing with us. Then Teacher Toufik Fattal read Romans, 12th chapter. After this our aged licentiate, M. Ibrahim Jukki, led in prayer. The literary programme commenced with a song of welcome by the boys. It was followed by declamations, dialogues and orations of varying styles and of unequal profundity, but all well received and generously applauded.

This literary entertainment being closed, pictures from the magic lantern were thrown on the screen and explained, thus again presenting much gospel truth to the many hundreds who gave us as respectful attention as any people could give. At the close the benediction was pronounced, and we bid the crowds farewell at the little wicket gate, so artistically constructed and ornamented by the two teachers and pupils.

My one prayer that night as I looked into the faces of the throng, was that God would allow us to see such crowds, and greater, coming to hear the gospel of Jesus.

Indeed, the church attendance has far exceeded all former times, and has been as large as at any time during the year.

We praise the Lord for opportunities. Prayer and persistence will do great things by His blessing.

MERSINA, ASIA MINOR.—In a private letter from Rev. R. J. Dodds, written July 7, we find the following holiday items:

Miss Sterrett and Miss McNaughton are both away. * * * They need a good rest. They are very hard workers. * * * I have a little day school going on under the care of Ismail Muchloof. The attendance at Sabbath school is about forty. There are from fifty to sixty present at Sabbath morning service, and from forty-five to fifty-five in the afternoon. The afternoon meetings are held in the yard, owing to the extreme heat. It is comfortable out of doors, and more people attend than if the meetings were in the house.

Another letter from Mr. Dodds, dated July 21, contains some items of interest:

Yesterday morning we had forty-seven in Sabbath school and sixty-three in church. In prayer meeting in the afternoon also we had sixty-three. Some of those who had been present in the morning were absent, but others filled their places. I think it is encouraging to have so many in the extreme heat. There is much fever and sickness.

In the evening a number of Kessablies, men from Kessab, gathered in a neighborhood adjoining their rooms, to dance and sing, as is their wont. I decided to go over and rebuke them. When I appeared they rose to salute me and offered me a chair. I asked them whether they were Christians or Moslems, and they said they were Christians, of course. I said, "Then you should know that it is the Christian

Sabbath and that it is our duty to keep it holy as God commands." I spoke to them for some time and reminded them that we must all stand before the judgment seat of Christ. I then left them and went over to the other side of the roof, where a number of Maronites from Mount Lebanon, who had arrived by the steamer just before noon, had encamped for the night. There were more than a hundred of them, charcoal burners and gatherers of pitch. I bade them good evening, and asked if there were any persons there who would like me to preach the Word of God to them. They said they would all be pleased, so I took "God so loved the world," etc., for my text and preached to them for half an hour. They were all very attentive, and many came forward and thanked me for the discourse. One lad about seventeen years of age seemed much affected, and thanked me with deep emotion. It would have been a curious sight for you to see. Some were eating their supper, some were cooking, some were making their beds, and others had already lain down to sleep. I esteemed it a blessed privilege to be allowed to preach to them.

There is a Moslem school taught in the street a few rods from our house. The boys and the teacher sit on mats on the sidewalk. I frequently sit down among them and teach them about Christ. The boys are pleased, and give me a hearty salute wherever they meet me.

CYPRUS.—A letter from Dr. W. M. Moore, dated June 26, reports the new Mission building within three or four days' work of being finished, except the hanging of the bell. "I am now," he writes, "holding my clinics in the church. At the first there were sixty present, and at the last ninety-eight. Mr. Aegyptiades addresses them on Fridays, and either Mr. Demetriades or myself on Thursdays."



BOYS' SCHOOL, MERSINA, 1901-02.

See August No., p. 235.

A letter of July 17 from Dr. Moore gives a very interesting account of work among the Moslems:

The past year we have had far more active opposition than any time since we came to the island. Here in Larnaca all the Greeks seemed to take alarm about our school, and none but a few of the worst boys who had been expelled from the Greek school came to us. With one exception all were bad, and only this exception remained until the end of the term. But when the Greeks left the Moslem boys came and our school was made up of Moslems, Jews and Armenians. The one Greek boy who came until the end of the term is a very good boy. I never had to ask him once for his tuition, as he always paid it promptly. He is of a poor family.

When the Moslem boys first came they were not inclined to listen to the reading of the Bible, and did not want to stand during prayer. But one who showed the most hatred at first came to me and bought a Bible before school closed. Many of their discussions about our Bible were reported to us.

One boy who intends being a Sheikh said, "I thought the Christian's Bible was a bad book, but all I have heard read here is good. I intend to get one and to examine it." This boy, like all the Moslem boys who came to us, was well-behaved and gentlemanly. Greeks of Cyprus at present are far more immoral and cruel than the Moslems.

About fifteen Moslem boys attended our school, and all except one paid a little tuition. Six or seven were present all the term, and four others came a few days before school closed asking for admission.

Through the medical work and school alone are we able to come in contact with these people. Only a very few times have

Moslems entered the church. The night before the school closed we told the boys to invite their fathers to our house and spend the evening. We were surprised when eight of the Sheikhs came. They were very friendly and encouraged us in regard to our school. The Sheikh who is principal in the Moslem school said that at least ten more boys who had finished their own school would come next year.

I made friends with this man when he was sick, in Lefkara, six years ago. He brought five of the boys whom we had in school, and Mr. Nishan had told him that some of the boys did not want to stand during the prayer. This he reported to those who were present, and one old Sheikh whose tarboosh (cap) was trimmed in green, and whom we thought to be very fanatical, said, "It is a shame for our boys to act so. When our boys come to your school we want them to show respect to your worship, and to keep the rules of the school."

Of course in Cyprus there is freedom as far as Government is concerned. If we can have a school with Moslem boys it certainly is an opportunity for work that will pay. Unless we have a free school we cannot force the boys to learn the Catechism, etc., as in boarding schools, but if our school succeeds we can gradually introduce such lessons. The last year we had a portion of gospel read every morning, followed by prayer, and often the prayer was made in the Turkish language, so that the boys would understand it better. And each class of boys had a Bible lesson each day, as well as lessons about lying and other prevailing sins, as often as an opportunity presented.

There is also a splendid opening for a girls' school among Moslem and Armenian girls in Nicosia. Miss Rachel Sarkisian, the daughter of our Armenian pastor there, had a little school of twelve

pupils last year. We granted her use of the room which we use as a meeting place. We also helped her to the amount of \$6 or \$7 worth of necessities for her school. All the salary she got (which was not much) was from the pupils. This young lady is a very good teacher. She had three little girls, daughters of the principal of the Moslem school in Nicosia. Although her school was so small, I am glad to know that she is going to try it again next year, and she hopes to have her sister to help her. The last year she had only small children, and taught by kindergarten methods. If her sister helps her they will take girls of all ages. They both speak English very well, and teach it. This is the attraction.

If we had a missionary located in Nicosia this school should be run by us, and I believe it promises much good. I have strong faith in schools as a means of teaching the gospel, and I believe that

Cyprus is no exception. The Catholics are working this line for all it is worth.

Miss McNaughton, of Mersina, when on a visit to Cyprus in July, writes as follows:

Last Sabbath it was my privilege to be present at the services in "The David Torrens Memorial" Chapel. What a pretty, neat little chapel it is! It makes one sad to see the vacant pulpit and the time drawing so near for Dr. Moore and family to take a much needed rest, and no one to take up the work. Must Cyprus be given up? Must these precious years be lost? Surely some one will leave all and come. At 9:30 A. M. Rev. Sarkissian preached in Armenian from Micah 6:8. There were thirty-five present. At 4:30 P. M. Sabbath school was held, with an attendance of forty-five. After Sabbath school Mr. Demetriades addressed the people from the words, "If, therefore, ye seek



SIXTH CLINIC AT NEW MEMORIAL CHAPEL AT LARNACA.

me, let these go their way." There were twenty Greeks present and five or six came in just as he finished. Every one paid the closest attention to his discourse and seemed well pleased. We predict for this young man a bright future among his own people.

You will be interested in the picture of Dr. Moore's clinic. He has often wished for one of the people as they gathered at clinic. This is a picture of the sixth clinic held at the new chapel, and was taken in the audience room. Dr. Moore gave those present a good talk on "The Wise and Foolish Virgins," during which there were many groans. The groaning being in Greek, I could not tell whether it was from physical pain or guilty consciences. After the religious service the photographer took a picture of the group. This clinic was not so large as former ones, yet it was very difficult to get the whole seventy-seven present in good position. Some objected to being photographed, as they had not washed their faces or combed their hair, but sick people are always excusable if they do not appear at their best. Very much to our joy a Greek priest came in just in time to get in the front row at the right. By his side is Mr. Demetriades, our prospective preacher, and at present the only Greek convert in Larnaca. Mr. Nishan is also in the front row. He and Mr. Demetriades were not ill, but left their work long enough to come in and allay any fear that might be lurking in the hearts of their neighbors. Most of the black objects are either women in mourning or Moslem women with their faces covered.

CHINA.—Writing from Tak Hing Chau, June 11, Miss Jennie Torrence says among other things:

To-day while we were at dinner six

women came into the yard, and were invited to come in and rest. As soon as we had finished eating, Mrs. Robb went in to talk with them. She learned that their home was twenty miles distant in the country. The women came into the city to attend the "theatre." Their husbands, who had worked here when our house was being built, heard Mr. Robb talk the Jesus doctrine, so they told the women to be sure and come here to see the "Sz Nai" (Mrs. Robb) and hear her talk the Jesus doctrine, which they said was "Cheuk" (which is their expression for *true*). Mrs. Robb talked with them for some time about the doctrine. She soon found that the husbands had been telling them what they had learned while here. The women gave very good attention, and seemed to be interested in what was being said. Thus the good seed is being scattered. God's word is mighty in power. We pray it may so influence these lives that they may learn the truth, and the truth shall make them free. When Mrs. Robb told them we expected to open a school for girls after a while, where they could learn to read the Bible, they said: "Oh, but our girls have to work in the fields to earn their rice." Let us have your earnest intercessory prayer for this poor neglected class in China.

Last Sabbath Mr. Robb's text was Matt. 28:18. After the services Mrs. Robb asked one of the women (E So) if she understood the sermon, she said: "Chun Sin Shang"—told them that Christ had power over devils. This was great comfort to her—for all her lifetime she has feared the spirits of the dead. Her little daughter, seven years old, died last summer. The poor mother was so afraid of her spirit that she did not want to stay here, so she went to Canton, hoping to get far away from any influence of the child's spirit. She was taken into the home of

a Christian woman, a teacher in the U. B. Mission. Here for the first time she heard of a Saviour, and was told by this Christian teacher of her own race, who had at one time worshipped the dead, that their spirits could not harm her. This seemed to comfort her heart for the time. The fear of persecution, I think, is all that keeps her from publicly professing Christ. She has been in our home for some time, and takes very kindly to the teaching of the Bible. We hope you will hear more about E So soon.

It is with prayerful hope and joyful anticipation we look forward to the celebration of the Lord's Supper on the first Sabbath of July. Our hearts are anxious about those who have been regularly attending the evening worship and have heard much of the Word of God. For a few evenings Mr. Robb has been too hoarse to lead in singing. The Chinese decided they could sing the 23d Psalm without his help. Their tune was not without variations, but we hope it was accepted as the best they could offer. Only a short time since a number of them gathered in the old house one Sabbath afternoon and were trying to sing the Psalms we use in services. We can't have much variation in the selections as yet, for we want them to become familiar with what we sing. As the women cannot read the characters, it requires constant repetition for their benefit.

Refreshing showers have tempered the heat.

We are anxiously awaiting the report of Synod. May God's richest blessing rest upon the Church and especially the leaders of the flock.

The following letter from Dr. J. Maude George, of Tak Hing Chau, written July 14, 1902, to Covenanter friends, will be read with interest:

I am thankful to be able to write that we are all well, and that we have now had six weeks of fine cool, cloudy weather—most unusual for this time of year, and most refreshing. We are now in the midst of a flood. The West River has overflowed its banks and the water has backed up a tributary stream back of us, so that the great plain back of us, bordered by the mountains, is now a beautiful lake on which large boats come and go. They tell us we can now go by boat back ten miles over rice fields. The streets of Tak Hing are full of water, and the water is three feet deep in our front yard, and still rising. Most happily, the yard is terraced and the water has not yet reached the top of the terrace. The lowest floor of our house is above high water mark, so we hope to escape, but it is hard on the Chinese, for it is ruining their peanut crops, which they waited so long to get into the ground, detained by the drouth. Mr. Robb's references in his sermons to the power of God in giving or withholding rain never fail to catch the attention of his audience, and we believe God, by His Providence, is opening their eyes to many of the truths of His Word.

Sabbath, July 6, 1902, was—in all probability—the most important day in the history of Tak Hing. For the first time in all the centuries the Lord's death was commemorated here. There were visible at the table five communicants—the old Chinese grandmother, of whose baptism you have already heard, and the four missionaries. Our eyes were not open to see the great cloud of witnesses, but we cannot doubt that Heaven was interested. Six weeks before the date set for communion Sabbath, Mr. Robb announced it and asked all who wished to join with us to let him know so that he might give them necessary instruction. No one responded until within a few days of the communion

expected to see Mr. Paton here to-day, but Mrs. Paton tells me * * * And then Lomai, the strong, noble-hearted Lomai, who has often bravely faced the heathen's rage, burst into tears, and for a full minute he could not speak. The whole congregation joined with him. Such a scene cannot and need not be described. He began once more, 'Mrs. Paton says that in the night our Misi nearly fell asleep in death and left us his body. I cannot say much to you, but I want to read this verse, "Surely He hath borne our griefs, and carried our sorrows." Just so our Misi also suffered for us, and you have not taken his word as you should have. Awake, my brothers, rouse your hearts, and pray to God that we may all be better men and women. Our Misi has struggled. I have seen him in his study go on with the translation of these books when he could hardly stand. And when the books came, did you value them as you should have? There are many of you who have not yet bought them. It is because you are not strong, or you would have all bought them long ago. Our Misi is ill, he goes away, we may never see him again. My brothers, be strong. My heart is too sore, I cannot say much.' Poor Lomai, this was all uttered in broken sentences, and accompanied with sobs, the tears rolling fast down his face.

"The hymn following this was a great contrast to the one previous. I only heard two or three feeble voices bravely attempting to sing. Four of our teachers then prayed shortly—beautiful prayers. Iavis, the war chief, then arose, and read in Matthew 16:13-28. He spoke chiefly on 'What shall a man be profited, if he shall gain the whole world, and forfeit his life?' He spoke very earnestly to the people, and exhorted them to be more faithful. 'You think that your plantations, crowds of pigs and money, will help you to get to Heaven, that they will open the door for

you. It is a big mistake. Unless you give your hearts, and every bit of them, to Jesus, you won't get there. The road to hell is easy, it is big enough for all your goods, and you will notice that there is no key mentioned for the door of hell, the door is loose. I warn you that unless you become better, and give your whole hearts to Jesus, and give up these earthly things, you cannot get into the narrow road for Heaven. We are all worshipping here to-day. Looking at us no one can tell who the real worshippers are. The outward signs are all much alike. But when the harvest day comes, we shall be like the wheat and the tares. And what became of the tares? They were burned in the fire. Friends, if you don't take heed in time you will be too late. Your hearts are too full of earthly things, and unless you put them out of your hearts, you cannot give your hearts to Jesus. He wants the whole of them.' Then he told them a story about four boats out fishing. 'It was a beautiful calm day, but suddenly those on the shore saw a storm coming, and they blew the shell for the boats to return. Three gave heed to the signal and came in. The people in the fourth boat said, "Oh, there is plenty of time, and the fish are biting so well now, we will wait a little longer." By the time they had decided to come in the storm had burst and it was too late. Next morning bits of broken boat were found along the reef. The crew had all perished in the night.' So Iavis besought the people to turn before it was too late. He closed by reminding them that the time was now near when their Misi would leave them, and that their hearts were all sore. 'But,' he said, 'let us show our love to our Misi by being better Christians. Don't let us be like the Israelites who fell away so often, but let us worship God strong, and let us take the right road. And if we cannot see our Misi again on

this earth, we shall all meet before the face of God.' Lomai closed with a beautiful prayer."

In a letter from Rev. David Crombie, a new missionary, in which he gives *Quarterly Jottings* an account of the voyage from Sydney, are many incidents that will interest our readers:

Monday morning (April 7, 1902) saw us at anchor under the lee of Norfolk Island. The island has a population of about 600, the descendants of the mutineers of the "Bounty." It was first a convict settlement, afterward the ancestors of the present population were transferred there from Pitcairn Island. The landing is difficult, but with a crew of Norfolk Islanders there is not much to fear. From the island have come the horses and cattle used in the New Hebrides. The people are very hospitable and kindly. My wife and I, during a stay of two days there, experienced it. I had also the privilege of leading a meeting in the Wesleyan Chapel, and was irresistibly reminded by the simple faith and Christian charity of the leading men whom I met, of the fine type of character one meets with in Christian congregations in rural districts at home. There is no public house on the island and no crime, which affords a practical example of the beneficial results of prohibition. Hitherto the island has been secluded from the outer world, but now a relay cable station has been placed there, establishing communication with the ends of the earth. Some of the Norfolk Islanders do not half like this breaking down of their isolation, dreading its effects upon their simple living and Christian life.

In this delightful island, which nature has so bountifully endowed, the Melanesian Mission has its headquarters. In the Mission chapel are many memorials of Bishops Selwyn and Pattison.

Monday, April 14, saw our arrival at Aneityum, the first island of the New Hebrides to welcome us. Opportunity was given us to go ashore at Aname.

The Mission station was vacant, Dr. Gunn, the missionary, being at Futuna, but a hearty welcome was given us by Epeteneto, the native pastor. The natives appeared very happy. They were a new study to us, their faces, their dresses, their dwellings. When one saw the grass skirts which the native ladies wore, one felt no one need lack for clothing.

It was charming to see the interest Dr. Paton took in his black friends, asking after the welfare of one and another, his heart overflowing in love for them. With him I visited the site of Dr. Inglis' house and church, now in ruins. When Dr. Inglis and Dr. Geddie labored on the island, the population was over three thousand, now it is only about four hundred. The uncertainty of the future of our labor for Christ was thus brought forcibly home.

But the grandeur of the work accomplished will ever remain.

From Aneityum to Futuna is not a great distance, but our ship put into the time as much rolling as she could possibly do. The Rev. Dr. Gunn, his wife and children, came off to welcome us. What a spiritual reformation he has seen on the island. Nineteen years ago wholly heathen, now almost Christian, only a small section holding out against the "worship."

From Futuna we set our course for Tanna. "Dark Tanna," the stronghold of heathenism, which has rejected the Saviour so long.

We arrived at Lenakel at night. As we sat on the deck we heard that Lomai was in Mr. Worthington's boat which had just come alongside. The readers of *Jottings* all know Lomai, the Rev. Frank Paton's faithful friend and helper. His

eyes shone as he greeted "Misi" Paton. What rejoicing there was among the Christians when we visited the mission station next morning. Our visit was an early one, for the steamer was sailing at 8. But the hard work done could be easily seen. A road made up to the house, the ground cleared, the fencing around the station. But greatest work of all, the transformation in the people. One had only to gaze upon the features to distinguish who were Christians and who heathen. Such a great change does the gospel effect. Truly, the labor and pains of the past six years has not been in vain.

At Aniwa we parted from Dr. and Mrs. Paton. No one could but admire the bravery of both, going back to the island on which they had labored so long, not knowing the changes they would find. Our last glimpse of the old missionary was to see him seated on the trunk of a tree, the people around him listening to his words. The shepherd once more among his flock.

AT HOME.

ALLEGHENY, PA.—At the Junior Rally of the Fifteenth (First Biennial) State Convention of Pennsylvania Christian Endeavor Union, held Thursday afternoon, July 10, the County Banner was presented to the Juniors of Faith Chapel of Central Allegheny congregation for having all their members, thirty-one in number, present. The Society was organized about seven years ago by Mrs. A. J. McFarland, of Kansas City, Mo., who was superintendent for several years. Miss Tillie Lampus and Miss Ernestine Orth have had charge since the resignation of Mrs. McFarland.

COMMITTEE.

The session of the Reformed Presbyterian Theological Seminary for 1902-3 will be opened on Tuesday evening, Sep-

tember 16, 1902, with a lecture by Professor R. J. George.

CHICAGO, Ill.—According to the appointment of Iowa Presbytery, the commission consisting of Revs. C. D. Trumbull, D.D., and Hugh McCarroll, with Elders McCandless and Wylie, of Chicago, and J. B. Dodds, of Wyman, met in Chicago June 18 to ordain and install Licentiate Robert Clarke as pastor of the Chicago R. P. congregation. There were also present Rev. J. M. Littlejohn, D.D., Rev. W. J. Sanderson, and Elder Cunningham, of Morning Sun congregation, who were asked to sit as consultative members and also to take part in the ordination services. After the trial pieces and examinations, which were all heartily sustained, Hugh McCarroll preached the ordination sermon from Acts 11:24. Dr. Trumbull read the edict and propounded the queries, and Mr. McCarroll led in the ordination prayer. Dr. Littlejohn gave the charge to the pastor, and to an elder who had been ordained by the session, and Mr. Sanderson addressed the congregation.

The service was one of interest and feeling since Mr. Clarke had labored there a year. The congregation desired different times to call him, but he had restrained them from doing so on account of his appointment to a foreign field. When it was decided that he should not go to the foreign work, the Chicago congregation at once called him to be their pastor.

Both pastor and people are to be congratulated, and it is to be hoped that the congregation will soon have a house of worship where they will not be disturbed by those not in sympathy with our work.

Rev. Robert Clarke will spend the summer in Ireland with his aged parents. Rev. W. J. Sanderson, who is taking special work in the Chicago University, will supply the pulpit during his stay.

Among the special duties devolving upon the Moderator, Dr. Trumbull, who also acted as Moderator of the Session, were ordaining and installing Mr. John Brodie as a ruling elder, the receiving of Miss Johnston into the membership on profession of faith, and the baptizing of this excellent young Christian, together with that of a child of Dr. Littlejohn.

H. McC.

NEW CONCORD, O.—Report of the L. M. Society of the R. P. Church, New Concord, O.: During the year we have held twelve regular meetings, at one of which we spent the day sewing for the Indian Mission. With a very few exceptions our meetings have been well attended, interesting, and, we trust, profitable. The devotional exercises have been very helpful. With the help of the Junior Society, a box of clothing was sent to the Indian Mission.

Interesting letters have been received from some of our workers in the field. Selections have been read on missions and mission work. We know that we have come far short of our duty, but hope we have been enabled to do something in the

Master's vineyard, and look to God for His blessing on what we have done. Our prayer is that we may have more of His spirit to go forward in the work of the coming year, remembering that He has said, "Not by might, nor by power, but by My Spirit."

MISS MARY STEWART, *President*.
SADIE SPEER, *Secretary*.

Report of Treasurer:

Receipts:	
Brought forward	\$.55
Fees	24.55
Donations	17.25
	\$42.35
Disbursements:	
Indian Mission	22.50
Contingent Fund	4.35
Syrian Mission	5.00
Congregation	10.00
	\$41.85
Balance in treasury.....	.50
	\$42.35

MRS. MARGARET WYLIE, *Treasurer*.

THE ENGLISH CHURCH MISSIONARY SOCIETY.—The Annual Review of this Society abounds in incidents of great interest. The total receipts of the Society amounted to \$1,635,000, exceeding the receipts of the previous year by \$67,500, and larger than the regular receipts of any previous year. Nevertheless the deficit, with that which had previously accrued, amounts to \$138,000. The number added to the missionary staff the past year is 70, making the present number of missionaries 942, or adding 365 wives, the total is 1,305. Of this number 64 are qualified physicians, of whom 14 are women. The medical missionary auxiliary of the Church Missionary Society now raises about \$80,000 annually for its growing medical work. The report of the adult converts of the year is not complete, but there are indications that the number will exceed 11,000. Uganda stands first with 4,067 adult baptisms. The two English bishops connected with the Church Missionary Society have witnessed within ten years extraordinary results in the districts over which they preside. During this period Bishop Tucker, in Uganda, has confirmed 7,580, and Bishop Hodges, in Travancore, almost exactly the same number, 7,461.—*London Chronicle*.

It is not presumption to dare to believe, but to dare to doubt.—*Selected*.

MONOGRAPHS.

GREAT HEART LOMAI.

—The following story is told by Rev. Frank Paton, M. A., B. D., of Tanna, New Hebrides, in *Lenakel News*, No. 35, published in *Quarterly Jottings* for July, 1902.—

Just at dawn (end of January, 1902) two women arrived at Lenakel from the far south. They had traveled all night through an enemy's country, and were overcome with weariness and sorrow. Their tribe was in dire distress. A day or two before, Kaukare, a great fighting chief, and the husband of one of the women, led an expedition against his enemies. He shot one of them dead, and was returning in high spirits when he suddenly came face to face with his mortal foe. He had no time to fire, but received the bullet of his enemy with a laugh and then fell down dead. The next day one of his leading followers was killed and afterward eaten. The tribe and their allies were now living in hiding, and were weak for want of food. The two women stole through the enemy's country in the night to beg for help from the Christian party, as all their heathen friends had failed them. Lomai came up to me to see what could be done. He suggested calling for volunteers and going to bring over the three tribes to Lenakel. I heartily approved of this plan, and he and Iavis at once set out with a large party of worshippers.

They had to pass through the heathen section of Iavis' tribe. The heathen besought them not to venture on so dangerous an expedition, and when they could not dissuade them, they advised them to wait till they could gather a large force of armed men. Iavis was about to harangue his tribe, when Lomai stood up

and said, "This is no time for talking. This is a day for action in God's name; let us go alone." And away they went across the gullies into the enemy's country. A group of armed worshippers met them at one point, and proposed to go with them. "Put away those guns," said Lomai. "We are afraid to go without them," was the answer. "Then go back home," said Lomai, "for we go in God's name, and not a worshipper shall take his gun this day." The lads returned ashamed and yet afraid, for Lomai spoke with authority.

When they got right into the enemy's country Lomai's watchful eyes detected signs of fear among his followers. "Stop," he called out, "I see trembling among you. Let us worship God, and He will take away all our fears and lift up our hearts." They then sang a hymn and Iavis prayed and all their fears vanished.

After a long march they came on the first of three tribes. They were living in a small enclosure, hungry and thirsty, and ready to die with fear and despair. Lomai said, "We have come in God's name to save you. Come away with us at once." He left a party to help them to get ready, and then went on to the other tribes. There also he found the same distress, but their counsels were divided. Some wanted to delay for a day or two. But Lomai said, "This is your last chance. God has sent you deliverance this day. Come now and you live; stay and you die." This decided the day, and they went with Lomai. The third tribe gave him more trouble, but Lomai warned them that the roads would be better watched next day, and that it would be impossible then to escape.

At last the homeward march began. The

lame, blind, aged and infirm had to be carried along roads that tax the strength of the strong. Lomai had a baby in one arm, and with his other he helped an old woman who was bent nearly double with age. All had loads of some kind. The rescued people were in great terror lest the enemy should come upon them, and when they suddenly heard guns banging in front of them, they would have bolted had not Lomai stayed their panic. "Don't be afraid," he said, "God has sent us today, and we are safe in His keeping. It is salvation and not death that has come to you this day." And God caused the enemy to turn back just before they came up to where Lomai and his party crossed their track. It was a great deliverance, and so manifestly was it of God that the heathen said to Lomai and Iavis, "Our word is finished. We have no other chiefs now but you two. The Worship has done what our guns were weak to do. Your word is true, and there is no strength in us."

It was dark when Lomai and Iavis got back, and they were wearied with their exertions. But their hearts were uplifted, and their faith was greatly strengthened, for they had seen God's arm stretched out to save.

The next morning Lomai heard with deep indignation that a woman had been left behind by her friends because she was too old to walk. Her younger sister had seen her lying among the reeds and said to her, "My sister, I must go and I cannot take you with me, for the road is long and I am in great fear." And the old woman had answered, "My sister, go. Save yourself, and leave me to die, for I am old." Lomai's wrath was kindled by such a heartless tale, and he said, "What did you bring on your back? Sticks and rubbish that will rot away. And yet you left a woman who can never die! Tell me

where you have left her, and I will go back for her." They described the place, and Iavis and Lomai, though dead beat, again set out with a rescue party. They made a visit first to the enemy as ambassadors for peace, and the warriors agreed to have a great talk next day and send word as to the result. Iavis' legs refused to carry him any further, and Lomai and Nilua went on to find the woman. After some searching they found the old woman almost dead. At first she could not speak, but by bending his ear close to her mouth, Lomai could just catch the words, "Water, I am dying." A coconut revived her a little, and Lomai cut a rude stretcher with one of the axes that had been flung aside on the flight of the previous day. With no little toil they brought the old woman home, arriving long after dark.

The next day was spent by both sides in talk, and in the evening Lomai heard with horror that a second old woman had been left to die in a house. Neither he nor Iavis could do any more walking, they were so sore and bruised from their heroic exertions of the previous three days. So we called for volunteers among our younger teachers. There was a hearty response, and they set out at once. Next morning they came to the village and found the enemy in possession. They looked threateningly at the worshippers, but offered no violence. They had dug up Kaukare's body in their savage fury, and torn the grave mats from it. The worshippers calmly reburied the body and asked the heathen to leave it in peace. They then looked for the old woman. Her house was smashed in, and a pool of fresh blood was before the door, but they could see nothing of the woman. They questioned the heathen, but they denied all knowledge of her. Our people believed that she had been foully murdered, but we afterward

found out that the old woman had escaped, and she is now safe and well. Our party, having done all they could, now returned. They told me that "Satan looked out at the eyes of the heathen." What specially pleased me about this third expedition was that it was carried out by our younger men without any of the older leaders, and yet they showed the same brave faith that we have learned to look for in the older men.

The next morning the enemy declared peace, and the fighting has now come to an end. Once more, through the influence of the Worship, there is peace throughout our entire district.

BLIND GIRLS IN CHINA.

—The following address of Mrs. Wellington White is republished by request from the *Report of the Ecumenical Missionary Conference*, Vol. II., p. 242.—

In Canton, twenty years ago, there was not the slightest work being done for the blind.

I cannot explain to you what the life of blind girls in China really is. The very evening of the day I landed in China, Mrs. Hopper took me to the front veranda, and as we stood there we counted sixteen processions of blind girls as they walked through that street. An old woman with eyes that could see walked in front playing on some kind of a stringed instrument and behind her walked twelve or fourteen girls, each one with her hands on the shoulders of the one in front of her. They were prettily dressed. Oh, Satan always makes everything so beautiful. Their faces were painted, their hair prettily dressed, the garments were pretty and of course everything was done to make them beautiful. But when you looked carefully you saw they were stone blind. That old witch walking in front owned those girls body and soul, and walked the streets of Canton playing on that instrument to call

the attention of people to this party of girls, and she left them one here and one there, and one somewhere else, whenever they were called on, to a night of immorality. And I said to Mrs. Hopper: "What is done for them?" "Nothing," she said.

Two years after that God sent Mary Niles to Canton. God used that woman physician to start a home for those blind girls. Thank God, I stand here to-day to tell you that the story of twenty years ago cannot be repeated so readily in the streets of Canton. In 1891 Dr. Mary Niles was called into a Viceroy's family, and there her medical skill made her the means of saving the life of one of the wives of the Viceroy of Canton. And after a while a servant of the Viceroy came to Dr. Niles and said: "The Viceroy has told me to ask you whether there was anything he could do to help your work." She answered, as quick as a flash, "Yes, take this little book to the Viceroy and to the high officials and get me some money to start a home for blind girls." The Viceroy's man took that book away, and he it said to the honor of those heathen men who understood the life of a blind girl as you people do not, in just one week's time they sent her one thousand dollars to start her home.

Dr. Mary Niles is using the Braille method in teaching these girls to read and write in Chinese with their own little fingers. So these little girls are printing, you may call it, their own Bibles by embossing on the paper the points of the Braille system. Now you see what is going to be done with those girls. Some of them are being supported by our denomination and some by another in America, and in Germany and in England.

When blind children of the rich are received into the home, it will be safe to let them return to their parents after studying at the school. Then each of the blind

girls will carry the gospel of our Lord and Saviour to those heathen homes, where possibly none of the missionaries could enter in and tell them about Christ.

One other thing about what is to be done with them. If they do not go back to rich homes—that is, if they have been saved from a life of ill-fame—they will be used by our lady physieians and Bible-women working in the hospital. We have women's wards in the hospital, and they can be used as Bible-women to read the Word of God to the sick women and go from bedside to bedside in the women's hospital.

In a letter dated June 12, 1902, Miss Torrence, of Tak Hing Chau writes:

Only last Sabbath a little girl was brought here to have her eyes examined by Dr. George. It was a hopeless case, and Mr. Robb told them of Dr. Niles' school, but they said they would have to take her home again, because she was engaged to be married. The girl was only seven years old.

THE KWANG-SI REBELLION.

The Vieroy has received dispatches from the Lieutenant-General in Kwang-Si, giving a detailed account of the operations against the rebels, which have proved most successful—if we can trust the report. Last month, an expedition was sent to attack a lot of robber villages at a place called Muk Tsz. A very large number of the rebels were killed. Two of the leaders and eight of the rebels were taken alive, and a considerable quantity of arms and ammunition fell into the hands of the troops. The rebels, or what was left of them, fled to the Shing Tai Shan (mountains), their original stronghold. In his dispatch, the Lieutenant-General remarks that he saw, unless the rebels were driven from the mountains, where they had taken

refuge, the same trouble would be liable to break out at any time. He determined, therefore, to send an expedition into the hills. This was on the 19th of the fourth moon, just three weeks ago. The attacking force was a strong one, and was divided into four parts. The movement began on the morning of May 22, and continued till noon on the 23d. The rebels fought desperately, but were beaten at every point. The troops captured the stronghold, which contained over one hundred rifles and several thousand cattles of gunpowder, and nineteen of the rebel flags also fell into the hands of the soldiers. The Chinese characters on these flags meant that the rebels believed that they were answering the will of Heaven in this movement. But the most important capture of all was that of the man who is supposed to be the chief leader in the rebellion, by name Li. One hundred and twenty of the rebels were also taken alive. The losses of the rebels in this fight were very heavy, and amount to some hundreds. The loss of the Government troops was only slight. It is said six killed and twenty wounded.

Assuming that we are correctly informed this appears to be the end of this uprising. But as information much to the same effect as the above has been circulated before, it will be well to wait a little time to test its truth.

Canton, June 12, 1902.

THEY LIVE BY FAITH.

The China Inland Mission is the most remarkable missionary organization in the world. It was founded in 1865 by Rev. J. Hudson Taylor. It is pan-denominational, international, and evangelical; but its most distinctive feature is the fact that the missionaries have no guaranteed salary, but trust in the Lord to supply their needs. It is one of the iron-clad rules of

the organization that no missionary or official shall make a public or private appeal for funds. The only appeals are to God's throne in prayer, that He will touch the hearts of Christians and lead them to voluntarily contribute funds.

The work was begun in a quiet way, but has grown rapidly, especially during the last fifteen years, until there are now 800 missionaries scattered throughout the inland provinces of China, proclaiming the good news of salvation.

Dr. Taylor, though he has been a missionary for forty-nine years, is still at work in China leading and directing the gospel campaign.

When I once asked him what were his duties as head of the movement, he said:

"I am the general director, or better the 'Father of the family.' Part of the time I travel about in China visiting the various stations, conferring and advising with the workers. Part of the time I spend at our business headquarters in Shanghai, conferring with the director for China, and also with the superintendents of the provinces who meet there for quarterly councils. Then a part of the time I spend inspecting and encouraging the roots of our missionary tree, which are scattered throughout Christendom."

Dr. Taylor's son, Dr. F. Howard Taylor, and his consecrated and brilliant wife, are now in America in the interests of the Mission, delivering addresses and securing volunteers for the field in China.

During their recent stay in Chicago a representative of the *Ram's Horn* called upon Dr. Taylor and asked him for one or two of the most remarkable answers to prayer in connection with this faith-supported mission.

He willingly gave the following examples of direct answer to prayer.

"In the year 1887 the China Inland Mission had one hundred missionaries in

the field. At the close of the year the directors in Shanghai found that the money to support the one hundred missionaries had come in in such small amounts that it had necessitated an exceptionally large amount of clerical work to acknowledge them.

"At the same time they received word that six hundred persons had volunteered to become China Inland missionaries in America and England, and out of these one hundred had been chosen to set forth for China.

"But the treasury was empty, there being barely enough contributions to meagerly support the missionaries already in the field.

"Hence the committee took a bold step. They asked God for two things: First, that He would send them \$50,000, in order that the new workers might be sent out; and, second, that He would send the amount in large sums so as to save so much clerical work.

"Well, what was the result? Was God offended by their boldness? The outcome was this: Not \$50,000 came in—for God does not always answer exactly as we ask—but \$55,000; and how many receipts did they have to send out, do you think? Just eleven—the smallest being \$2,500 and the largest \$12,500.

"So the one hundred missionaries in the field were cared for; the one hundred new workers were sent forth; and a direct proof was given that our Father is a prayer-hearing God.

"Two years ago we were about to hold the annual meeting of the China Inland Mission in London. There happened to be about forty missionaries of the society at home on furlough and they came down to London to attend the meeting. The day before the one set for the public meeting these forty gathered in a room to hold a preliminary prayer meeting.

"When we were ready to begin the prayer service the secretary of the society arose and said: 'Brethren and sisters, seeing there is no outsider present, I will make a statement concerning the finances of our Mission. For the last three months the offerings have not been sufficient to support all our 800 missionaries. There is a falling off of \$25,000 below the sum required to continue our work in its present scope. I speak of this to-day in order that we may lay the matter before the Lord in prayer.'

"As he finished speaking a shadow seemed to fall upon the company for an instant and no one prayed—but it was only for a moment and then a lady arose and said that she wanted to praise the Lord for His wonderful goodness in providing money for the conduct of the China Inland Mission for thirty-five years, and that she did not feel the least anxious now.

"Another then arose and also thanked God for His marvelous goodness in the past, and still another, until the meeting, instead of being one of gloom, became one of glorious praise and thankfulness.

"At the close of the meeting some one asked the secretary whether he would mention the deficit in the public meeting on the following day, and he answered that he would not, as that would seem like an appeal for funds—which is contrary to the principles of the organization.

"The meeting in the great Exeter Hall was held at the appointed hour the next day. Shortly after it opened the junior secretary saw a gentleman from the north of England, who was an old friend of the society, sitting in the rear part of the auditorium and went back to invite him to come up and take a seat on the platform where it was less crowded.

"The gentleman said he would not do that as he could not stay until the meeting was over. However, he handed the

young man a check, saying: 'Yesterday I was looking over "China's Millions" and discovered that your receipts for the last three months have been \$25,000 less than they should be. I am sorry and hope that will help.'

"The junior secretary looked at the check and found it was for \$25,000. Now to show how directly was the answer to prayer, let me state that we discovered the man had read 'China's Millions' and written the check at the same time our prayer meeting of the day previous was in progress. Yet he was 300 miles away and knew nothing of our holding such a meeting. During the night he had come to London just to attend our public meeting and give us the money.

"The only way to get the Chinaman out of the rut of centuries," said Dr. Taylor, "is to make him a Christian. The Christian religion eventually will prevail there, and then the native industry, perseverance, and ability will have an opportunity to develop unhampered. Then we will have a new world's power—a power, however, that will work only for good. The Chinese are a great people, and when their greatness is switched into the right channel it will be a world influence."

Dr. Taylor said that there is a membership in the Protestant churches in China at present of at least 250,000, and that the increase during the last ten years has been ten per cent. annually.—GEO. T. B. DAVIS in *Ram's Horn*.

NOVELTIES IN CHURCH ENTERTAINMENT.

The prediction lately made by a minister in one of the Western cities—Chicago, we believe—to the effect that the only way in which it would soon be possible to maintain an interest in church work would be by means of "the continuous vaudeville," startled a great many conservative church-

goers, and possibly shocked some of them. However, the stream of tendency seems to have set rather strongly in the direction of a fulfillment of this prophecy. Billiards, ping-pong, hops, amateur theatricals, secular concerts, legerdemain, charades, sociables, fairs, suppers primarily for purposes of revenue, music of doubtful sacredness—if there is a dividing line between the sacred and secular in music; all of these have come to be recognized as adjuncts of more or less value in church work. The underlying idea seems to be to make the church an attractive social club, and thus bring within its sphere of influence many who value a church connection at the outset chiefly for the social opportunities it offers. It would be difficult to find a serious objection to this view of so much of the work of a church as may properly be considered secular. There may be a line which it would be dangerous to cross, but where it lies would probably be as difficult to define as is the Alaska boundary.

Perhaps the same is true of "stunts" or "turns" introduced to give the interest of variety to Sabbath devotions. For example, engaging an attractive "young woman in a pure white dress nineteen years old" to whistle solos, as is said to have been done by the pastor, or music committee, or both acting in the harmonious conjunction which should characterize all church doings, of one of our New York churches, startles the old-fashioned churchgoer by its novelty. In the last analysis, however, there would seem to be no essential difference between breath from sound lungs oozing through pretty puckered lips and wind from a bellows of wood and leather hissing through the reeds of a pipe organ in the bank controlled by the piccolo stop. We are used to the cornet, as our forefathers were to the bass viol. We have listened with equanimity to operatic prima

donne rendering selections which have inspired very lofty emotions when for the erotic wailings of the Italian libretto were substituted modern hymns with some pretensions to poetic excellence. We have learned to march up the aisle and undulate sidewise into our pews to the solemn minor cadences of one of Thielmann's or Jadasohn's preludes, and waltz out again when, as the blast sentries on the subway say, it's "All over," to the "Soldiers' March" in "Faust," played with ragtime variations, or choice selections from "El Capitan" or one of the Offenbach classics. No doubt when whistling girls dressed as above described, rendering "Traumerei" or "The Mocking Bird," are the usual thing, we shall take them as a matter of course and wonder why any one should be so narrow in his or her conventional prejudices as to question their eminent fitness as adjuncts to devotion. True, girls will have to learn to whistle a good deal better than any we have heard try are able to do, to be entirely agreeable as entertainers, but that is beside the point. We have heard alleged singers of whom the kindest thing which could be said was that they had mistaken their vocation, but, in the expressive vernacular of the day, singing "goes" in church, even when feeble and uncertain as to intervals. For the same reason whistling may when we are used to it. It is, after all, only another step toward what has been pronounced inevitable—worship by means of the continuous vaudeville.

—Editorial in *New York Times*,
July 15, 1902.

THE OLD PSALMS.

There's lots of music in the Psalms, the
Psalms of long ago,
And when the minister reads out some
one I used to know
I want to join with all the rest who swell
the note of praise,

"All lands to God in joyful sounds aloft
your voices raise."

There's lots of music in the Psalms, those
dear, sweet Psalms of old,
With visions bright of lands of light, and
shining streets of gold;
I hear them ringing, singing still, in
memory soft and clear,
"Such pity as a father hath unto his chil-
dren dear."

They seem to sing for evermore of better,
sweeter days,
When the lilies of the love of God bloomed
white in all the ways;
And still I hear the solemn strains in the
quaint old meeting flow,
"O greatly blessed the people are the joy-
ful sound that know."

No singing-books we needed then, for very
well we knew
The tunes and words we loved so well the
dear old Psalm Book through;
To "Coleshill" at the Sacrament we sang
as tears would fall,
"I'll of salvation take the cup, on God's
name will I call."

And so I love the dear old Psalms, and
when my time shall come,
Before the light has left my eyes, and my
singing lips are dumb,
If I can only hear them then I'll gladly
soar away—
"So pants my longing soul, O God, that
come to Thee I may."

—*St. John Telegraph.*

WHAT CAN ONE MAN DO?

We live in days of societies, corpora-
tions and associations; and in the mul-
tiplicity of such organizations, the power
and responsibility of the individual are
largely overlooked. And when any good
work needs to be done, instead of going
and doing it, people organize a society,
with a constitution, by-laws, and a formi-
dable board of officers and directors, and
then appoint one or two men to conduct
the business and accomplish the work;
sometimes with the best results, sometimes
with the worst, and sometimes with no re-
sults at all.

It is not good for men to lose sight of
their individual responsibility. When the
Master comes to reward His servants. He
will reckon with them one by one. They
will not come up in "boards," with a se-
cretary to report for them; nor in "so-
cieties," with a company of trustees or
directors to make a statement on their be-
half; but "every man shall give account
of himself to God." The man who sup-
posed his duty performed when he had
joined a society and contributed to its
funds, may find at the end that his work
still remains undone and that the con-
tributions he has made will not be accepted
in lieu of personal service in the Master's
vineyard.—*Parish Visitor.*

It is the demands, not the promises,
that make men of us; the responsibili-
ties, not the enjoyments, that raise us to
the stature of men and women.

—*P. T. Forsythe, D.D.*

Even in the Dark Continent the world moves. For it is a scant 25 years since Stanley appeared on the Lower Congo, after a year's perils to reach the coast, and now there reaches our table an account of a conference of missionaries held at Leopoldville, January 19th, representing 4 American and 3 European societies—200 of them coming from 50 stations, and able to tell of 6,000 native Christians with hundreds of schools, and all that!—*Northwestern Christian Advocate*

EDITORIAL NOTES.

—*OLIVE TREES* requests its readers to examine the dates to which their subscriptions are paid and remit renewals, now long overdue, that there may be no arrearages at the close of the current year. The price is only 50 cents a year. Address

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—Subscribers who receive *OLIVE TREES* every month and are in arrears for more than two years, must have a most peculiar idea of Christian integrity. They seem to forget that, in the divine estimate of moral obligation, there is no difference between great and small. The Shorter Catechism, which Covenanter parents are supposed to teach their children, contains a very clear definition of what is required and forbidden in the Eighth Commandment. And the Lord says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Many chapters in the New Testament furnish very profitable reading on this subject.

—No response has yet been received to the call of the Board of Foreign Missions for two ordained ministers, one for Mersina and another for Cyprus. This seems to indicate either a great lack of laborers at home or a failure to realize the claims of the foreign field. It is matter of gratitude, however, that no one has allowed himself to be influenced by the call of the Church, who does not feel the importance of the missionary service. Both Mersina and Cyprus can wait till men, under pressure of the divine call, shall consecrate their whole being to the preaching of the gospel in those needy

yet promising fields. Their labors He will own and bless. Our Sovereign Lord who has been entrusted with "power over all flesh" that He may give eternal life to as many as have been given Him, says: "Pray ye therefore"—in view of existing destitution—"the Lord of the harvest that He will thrust forth laborers into His harvest." The exalted Saviour longs to see the fruit of His atoning work in the complete salvation of a redeemed world, but many of His professed followers apparently have scant sympathy with Him in that wondrous passion for souls that brought Him to earth and carried Him to the cross of Calvary.

O for more of that constraining love of Christ, that "we who live should not henceforth live unto ourselves, but unto Him who died for us and rose again."

—In July, 1902, Mrs. S. J. Wolfe, of Lancaster, O., sent us a draft on New York for one thousand dollars (\$1,000) from "a generous friend of missions," who wishes her name withheld, to be used by Rev. John G. Paton, D.D., in his work in the New Hebrides. This money, with seventy-seven dollars contributed at different times through Mr. Wm. R. Moody, of East Northfield, Mass., will be forwarded to Dr. Paton at an early date.

—When in Nova Scotia a few weeks ago, Mrs. Wm. Sommerville, of Berwick, handed us five dollars for the Foreign Missions, and we have passed the money on to the Treasurer. We have since received for the same fund two dollars and fifty cents from Mrs. J. R. Edgar, of Lockwood, Mo.

—Rev. Dr. and Mrs. N. R. Johnston spent

the summer at Topsham, Vermont, where they lived and labored during his early ministry. In an August letter he says: "Will not you or some of your rich Covenanters help the Chinese Christians of the Oakland Mission to pay their monthly chapel rent? I hope so, for they are worthy." At his request we also publish the following extract from the Life of Rev. Dr. Mackenzie, M.D., page 282, "as just what your readers need":

"My hour to rise in the morning is half past six for winter, breakfast at a quarter of eight. At a quarter past eight I conduct a sort of Bible class in the hospital among the patients (those who are able to come) and the dispensers and servants. This lasts for three-quarters of an hour, and is, of course, in Chinese. From half past 9 till 11 o'clock I study Chinese; at 11 o'clock dispensary work begins, and here and in the hospital I spend two hours, until 1 o'clock. At 1 o'clock I take dinner; at 2 prepare my medical class work; at 3 I take the senior class in the medical school in medicine and surgery; at 4 or 4:30 I am free, and I try to get away for a walk, but there is constantly something coming up to be attended to—perhaps an operation or a Chinese letter to answer, or some case of discipline in the medical school to be dealt with."

—At the request of the *Christian Statesman* we publish the following appeal for a day of prayer for schools:

An appeal has gone out widely for the observance in all homes, churches and Sabbath schools, of the second Lord's Day in September in each year, as a Day of Prayer for public and private schools. The movement was begun by the National Reform Association, and the sug-

gestion has been endorsed by the Executive Committee of the Alliance of Reformed Churches, by the Presbyterian General Assembly (North), the General Synod of the Reformed Church (German), and other ecclesiastical bodies. Leading men in many churches have seconded the proposal, among whom are Mr. John R. Mott of the Students Christian Federation, the Rev. M. Rhodes, D.D., of the Lutheran Church, Bishop Foss of the Methodist Episcopal Church, Dr. Henry C. Minton, Moderator last year of the Presbyterian General Assembly (North), and Dr. Francis L. Patton, late President of Princeton University.

Among the reasons assigned for this appeal is the magnitude of the moral and spiritual interests involved in the vast work of education. More than sixteen millions of pupils, or one-fifth of the whole nation, are in the schools, and nearly four hundred thousand teachers are employed in the work of instruction. This work is moulding the character and determining the destiny of the nation. The Day of Prayer for Colleges has been observed for many years and with marked results for good, but there are almost one hundred times as many pupils in our schools as there are students in all our colleges, universities and technical and professional schools combined.

The general observance of such a Day of Prayer will deepen public interest in the whole work of education, will exalt and dignify the vocation of the teacher, will deepen in the mind of both teachers and pupils their sense of the importance of their work, and will help to call down on the vast work of education, both public and private, the blessing of Him who is the Father of lights and the Hearer of Prayer.

There is no cosmetic for homely folks, like character.—N. D. HILLIS.

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